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Critical Ecofeminism: Revisiting Gender, Ecological Justice, and Climate Crisis

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Abstract

Ecofeminism as an intellectual theory is often criticized for its incoherency in the body of thinking. Thus, ecofeminism is reputed as promising nothing transformative and adequate in answering the challenges of multiple ecological destructions, including climate crisis. However, the trajectories and influences of ecofeminism can't be denied—from ethical debates to policies. Therefore, this research invites us to think about ecofeminism from a critical perspective without perpetuating patriarchal stereotypes and essentialism. The critical ecofeminism approach is an offer from writers to help to understand and portray gender-affected climate change impacts.

Key words: Critical Ecofeminism, Non-dualistic, Climate Crisis, Environmental Justice

Introduction

The interconnectedness of the relationship between women and nature is a thesis that all ecofeminist thinkers adhere to without exception. This then distinguishes ecofeminism from other environmental intellectual movements and theories. The use of the word feminism indicates that environmental intellectual movements and theories need to position gender analysis as an effort to track environmental damage and efforts to save it. However, how the relationship between women and nature is articulated invites different and often contradictory arguments. Arguments over the relationship centre on how women's feminine qualities are treated and directed. Women's attachment to empathic, nurturing, co-operative, and altruistic traits makes them perceived as more environmentally responsible, and therefore 'greener' compared to men. Thus, the argument of women's closeness to nature is an image often referred to in explaining ecofeminism. Feminine qualities are analogised with nature and used as a basis for interpreting it. At least two positions emerge: one that celebrates women's closeness (because of their feminine qualities) to nature and one that rejects women's closeness to nature altogether, blaming feminine qualities as the source of oppression - Val Plumwood (1993) calls this The Feminism of Uncritical Equality.

Various explanations and sifting of what constitutes "liberating" and defensible feminine qualities in the search for a feminist identity has been a major task of feminist theory over the past few decades. Each position of ecofeminism, whether celebrating or rejecting women's feminine qualities, also endeavours to do so. However, the two opposing positions end up at an impasse as they question what is emancipatory. The position that celebrates women's closeness to nature, also called spiritual/cultural ecofeminism (cultural universalism), fails to capture the exclusion of women due to the equation with nature.

Such a position also does not take into account how nature is interpreted under the Cartesian dualism that contrasts it with ratio. As ratio is associated with human excellence, nature is excluded and associated with that which contrasts with ratio-emotion, corporeality, animality, primitiveness, the non-human world, and physicality (Plumwood 1993). It is this understanding of nature that makes it seen as passive, non-subjective, and merely giving. Often, these traits are linked to the maternal instinct, leading to the concept of "Mother Earth". This concept is nothing but an extension of essentialist patriarchal stereotypes. This attribution of feminine traits to women is simplistic and reductionist, presupposing that all women are equally empathetic, nurturing, co-operative, and altruistic. This is not the case; women are also capable of conflict and domination. Thus, the word "woman" has both theoretical and practical challenges.

The basic idea of the woman-nature relationship, as held by spiritual/cultural ecofeminism, appears regressive. So, what about the second position? This position, which blames women's feminine traits for being the source of oppression, promotes a phallocentric model. In this position, liberation is only achieved when women give up their feminine attributes and conform to masculine patterns of life that are presented as gender-neutral. This presupposes that the strategy for women-nature liberation is to fit women into the broader dominant class. Ultimately, the conceptual tools that connect the dominator and the oppressed remain unquestioned. This position eventually does not address how the understanding of nature should be navigated and allows a definition of nature that is shaped by Westernised exclusions to be maintained.

Due to this lack of uniformity in viewing the relationship between women and nature, the coherence of ecofeminism theory is questioned. Ecofeminism as a theoretical construct is considered incomplete because of the disputes and overlaps between each other (Asmarani 2018). Bonnie Mann, philosopher and phenomenologist, points out in Women's Liberation and the Sublime: Feminism, Postmodernism, and Environment (2006) that essentialist content has long served to silence feminism - in particular, feminism that asserts that women's oppression and the environment need to be reconciled (Mallory 2010). Hence, the allergy to the term ecofeminism is widespread in academia.

This can be seen through the reluctance of thinkers to use the term ecofeminism, even though what they say refers to the same concept. Therefore, terms such as feminist political ecology, feminist environmentalism, global environmental justice feminism, and so on have emerged to avoid using the term ecofeminism (Gaard 2017). Elizabert Carlssare attributes the resistance to ecofeminism to concerns about essentialist positions a form of marginalisation or "policing" of certain forms of ecofeminism. Thus, the non-dualistic and critical discourse approach of ecofeminism does not receive much attention because spiritual ecofeminism, which is based on essentialism, is considered to represent the various clusters of ecofeminism. In fact, it should be underlined that ecofeminism is a theoretical entity that has different positions. Analyses of the marriage between the ecological movement and feminism are not monolithic. As such, there has never been a single set of claims that can go beyond the generalisation of the term "ecofeminism" without causing turmoil among ecofeminist thinkers.

Mortimer-Sandilands reveals that the recent resistance to ecofeminism has favoured white male ecocritical and ecophilosophical thinkers who summarise it in a few paragraphs and reject the whole idea of ecofeminism on the grounds that it is essentialist and outdated. Instead of critiquing more deeply what is meant by gender and sexuality in ecofeminism, they use anti-essentialist rhetoric to deny the significance of gender in ecological thinking and politics (Mortimer-Sandilands 2010).

In the early development of ecofeminism in the 1970s, the vortex of discussion around ecofeminism revolved around ethical perspectives on the relationship between women, non-human animals, and nature (Warren & Twine 2014). This position on connectedness led to at least two opposing positions within ecofeminism: spiritual and material. According to Ariell Saleh (1997), despite the diversity of frameworks, ecofeminism places equal importance on global sustainability and gender justice. However, ecofeminism is made up of many different ideas and actions, which makes it impossible to generalise easily. Therefore, the term ecofeminism is one big umbrella that represents a variety of positions on the relationship between women, non-human animals, and nature.

The problem is that both positions in ecofeminism ultimately maintain a dualistic concept that sees nature as passive and mechanistic. This then demands a third way which is a non-dualistic approach with critical discourse. An approach that does not compromise with a position that celebrates the old identity as "Mother Earth" or a position that unconsciously adapts to masculine patterns of life. Both positions have not been able to unravel ecological problems.

On the other hand, ecological damage continues to grow and find new forms. Burdening women with the responsibility of protecting the earth is certainly not a solution that we can expect, especially in responding to the challenges of the climate crisis. It has been six years since the international treaty that strengthens the global response to the threat of climate change through efforts to reduce carbon emissions was signed. At least 195 countries have ratified the Paris Agreement, including Indonesia. Instead of showing an improvement or suppression, the last six years have been recorded as the six hottest years on earth. Information about climate change is manifested in scientific evidence and its interpretation. The climate crisis shows that the threat of natural change and ecological damage is a

threat to all humanity, regardless of the socio-cultural attributes attached to it. This has led to the adoption of a depoliticised or even anti-human position that places the entire blame for the ecological crisis on humanity.

Faced with the conceptual confusion surrounding ecofeminism, the authors attempt to present a third way to the two positions of ecofeminism through critical ecofeminism. Critical ecofeminism seeks to see nature as a political arena, rather than a descriptive category. The demand to promote critical ecofeminism is not without reasons that have praxis dimensions. For example, the ecofeminism movement in Indonesia, which is based on spiritual spirit, has in fact succeeded in stopping ecological destruction through development. However, the feminisation of nature is taken for granted without examining or improving the social and cultural situation of women. Therefore, the demand not to see women as purely part of nature, just as men are part of culture, is important. Both women and men are part of nature and culture that seek to challenge dualistic construct in different ways.

Methodology

The method of this research refers to a philosophically reflective-critical approach and literature review. These two approaches aim to develop the basic concept of a particular philosophical position to formulate the possibilities of criticism and its praxis implications (Cappelen et al. 2016). The issue that the authors raises is the essentialist position that glorifies women as guardians of nature. According to Daly (2010), there are five stages of philosophical methodical criteria, including 1) sceptical methods to formulate the hypothesis of a study, 2) defining the problem, 3) re-articulating the issue, 4) rebuttal of a concept/criticism (objections), and 5) legitimising the argument. Sceptically, the authors propose a critical position for ecofeminism. Like Val Plumwood (1993), the authors position ecofeminism as capable of destroying patriarchal stereotypes, but at the same time not trapped in an essentialist position, and focuses on power imbalances embedded in various racial, gender, sexuality, and colonial categories. On the other hand, the authors also do not attempt to say that all the theses contained in spiritual ecofeminism are cancelled out. Because, in its daily practice of activism, spiritual ecofeminism has also become a strategy and an inspiration for many women's groups to mobilise against destructive development.

Ecofeminism: Defend the Term, Be Critical of It

The phrase "nature is a feminist issue" can be said to be the slogan of ecofeminism. In this case, feminist issue intends to provide ways to understand, annul, and realise alternatives to end the oppression of women. Thus, even considering nature as a feminist issue is also an attempt to understand why and how the oppression of women is parallel to the exploitation of nature (Warren & Twine 2014). Chipko Movement, introduced at the 1985 United Nations conference in Nairobi, aims to protect trees from logging is cited as the first driver of women's defence of the environment. In the same decade as the height of Chipko Movement, the term ecofeminism (*écologie-féminisme; ecoféminism*) was first introduced by Françoise d'Eaubonne in her book *Le féminisme ou la mort* (1974).

d'Eaubonne's book title, which means "Feminism or Death?" in English, was intended to highlight the environmental damage caused by human overpopulation. To her, injustice against women in relation to their control over reproduction is the cause of human overpopulation. In this case, the patriarchal system that wants women to constantly reproduce is the source of environmental destruction. In the years that followed, ecofeminism was widely studied and disseminated. However, the liberation of reproductive rights is not the spearhead of ecofeminism as d'Eaubonne argues in articulating the relationship between women and nature. How the relationship between the two is represented continues to be a battleground within ecofeminism itself. In the following discussion, the authors will present a summary of how the debate between these various positions takes place.

One of the sharpest debates within ecofeminism is the accusation that ecofeminism is trapped in a "spiritual" rather than "political" dimension (Arivia 2014). This debate has given birth to at least two contrasting positions, namely cultural/spiritual ecofeminism - some thinkers like Mary Mellor call it affinity - and material ecofeminism. On the other hand, the tension within the body of intellectual theory of ecofeminism can also be explained by the fact that many traditions of thought have grown up alongside ecofeminism, ranging from spiritual ecofeminism, Marxist-oriented ecofeminism, cyborg ecofeminism, vegan ecofeminism, and so on.

Cultural/spiritual ecofeminist thinkers, such as Andre Collard and Joyce Contrucci (1988), observe a radical difference by seeing men/patriarchy as the source of ecological destruction, while women are symbols of the ancient gynocentric way of life that is glorified. This view

of cultural/spiritual ecofeminism sees that women have bodily and cultural entanglements through their womanness as mothers, life-givers, carers, and nurturers. The spiritual foundation, however, advances the movement against environmental oppression. Yet, this position fails to highlight that reviving patriarchal stereotypes about women's "closeness" to nature will make ecofeminism fall into the pit of essentialism and leave no room for social and cultural transformation - as is the agenda of feminism. In brief, essentialism in this paper refers to the assumption of a common essence shared by all women, namely a basic biological identity or a universal trait.

In the context of this argument, cultural/spiritual ecofeminism claims that femininity is a trait or force that has the potential to protect nature. On this claim, the authors agree with Prentince (1998), who writes that pointing to men alone as "wrong-headed" and that biological categories are "inherent" will only deflate history, economics, and politics by providing a glimpse into social structures. Prentince's (1998) critique of cultural/spiritual ecofeminism: by locating the origins of domination over women in male consciousness, cultural ecofeminism analogises that simple political and economic systems are generated by male thinking. The notion that women and non-human nature are connected to denigrate men's disconnectedness from nature does nothing to restructure the hierarchical relations of privilege that feminism and social movements have struggled with for years. Karen J. Warren (2000) argues that male-centred thinking is followed by a logic of domination that advocates for a male-female oppositional relationship, placing men in a higher hierarchical position. According to Warren, it is important for us to be able to see the similarity of this androcentric logic with cultural logic as a result of human domination over nature that forms a hierarchical culture/nurture relationship.

Meanwhile, in looking at the connection between women and nature, Carolyn Merchant tracks it more radically. In The Death of Nature: Women, Ecology, and the Scientific Revolution (1989), she bridges the gap between feminism and ecosocialism by providing historical documentation for the claim that the domination of women and nature share common roots, namely the logic of science and the economics of capitalism. This intertwining of the two was specifically traced by Merchant from 1484 to 1716. She shows the intersectionality between racism, speciesism, sexism, colonialism, capitalism, and mechanistic models of science. The mechanistic paradigm of women and nature was heavily influenced by the philosophy of Rene Descartes (1596-1650), which flourished in Western civilisation. *Cogito Ergo Sum* (I Think, Therefore I Exist) pervades all perspectives on human beings, including nature. The implication of Cartesian philosophy is that humans are reduced to being merely identical with their rational abilities, while corporeal matters are negated.

Merchant's historical analysis of how the oppression of women and nature began, in part from Cartesian dualism, has influenced the tradition of material ecofeminism. A position that sees the close association between women and nature as not natural, but socially constructed. Material ecofeminism asserts that gender inequality is not a by-product of other inequalities, but rather a material relation between male domination and female subordination. In the context of the following argument, Merry Mellor mentions the double dialectic in describing this relationship. Human-human relations have been gendered in such a way that they interact with human-nature (Mellor 1992). Women are materially situated between men and nature. As such, gender mediates the human-nature relationship. This position also inspires the authors to argue for critical ecofeminism in the following research.

Critical ecofeminism is an offer of reading from the authors as a position towards the overcoming of dualism and disruption of the hierarchy of men/women and culture/nature that always puts one of them in a subordinate position. The dismantling of dualism is an overreach of the two positions of spiritual/cultural and material ecofeminism that maintain Cartesian dualism and essentialism of women's equality. Therefore, critical ecofeminism aims to advocate for a shift in political standards from humanity to more-than-humans. The term critical ecofeminism was used by Val Plumwood, an Australian philosopher and ecofeminist thinker, to situate humans in ecological terms and non-humans in ethical terms. Plumwood in Feminism and the Mastery of Nature (1993) points out that binary thinking that is based on Western civilisation and pivots on the dualism of human/nature and reason/matter not only resides in the dimensions of gender, race, and class, but also constructs a colonial identity which she calls the "Master Model".

According to Plumwood, there are five oppressive operations of dualism that form the "Master Model": 1) backgrounding, where the dominant denies the contribution of others and rejects its dependency; 2) radical exclusion, where the dominant asserts its differences with others and minimises similarities; 3) incorporation, where the standards of the dominant become the measure for others; 4) instrumentalism,

where others are only seen as a resource to be exploited without agency or subjectivity; 5) homogenisation, where the entire oppressed class is considered the same and lacks individuality. This operation shows how others are continually reinforced to be inferior, irrational, and submissive. Interestingly, in the introduction to the same book, Plumwood writes that transcending dualistic dynamics require recognising continuity and difference. This is a reminder for us not to understand natural others as something alien and unassimilated with us - humans. To be able to accommodate more-than-humans, it is necessary to change the theoretical framework of the subject and expand the notion of agency.

Gaard writes that in her reading of Plumwood's writing, she recognises the critical ecofeminist framework as science and experience that are simultaneously embodied (Gaard 2011). Drawing on Greta Gaard's concept of critical ecofeminism, analysis of the relationship between women and nature is always presupposed to be rooted in relational attitudes that explain injustice not only from personal, but also political patterns. This has fuelled the debate on fairness by raising questions such as, who benefits and who bears? (Gaard 2017).

To alleviate the problem of dualism is to dismantle it. If dualism is a paradigm that defines entities and attributes in hyper-separation, Plumwood argues that relationality is key to the emerging new paradigm and will define entities and attributes in terms of constitutive relationships with each other by retaining differences, but not by interpreting them in terms of exclusion, hierarchy, instrumentalism, consolidation, and homogenisation. Rather, it is more about continuity. At the practical level and in the search for an ecofeminist identity, critical ecofeminism highlights efforts to maintain a balance between self-criticism and self-affirmation.

The politics of emancipation, constituted through such relationality, maintains resistance to the inescapable and persistent narratives created by power relations. In other words, the political stance of critical ecofeminism is rejection, resistance, and destruction. It is an attitude that seeks to uncover the ways in which power is transformed into a system of thought, in this case dualism. To overcome mind/matter dualism, an alternative principle of individualisation is proposed, which defines entities in terms of their relationship with other entities.

Alaimo and Heckman argue that instead of perpetuating culture/nature and gender dualism, we need to reconceptualise nature in a way that takes into account the "intra-action" (to quote Karen Barad's term) between material, discursive, human, more-than-human, physical, and technological phenomena (Alaimo & Heckman 2007). The radicalisation of Karen Barad's new understanding of materialism (2007) makes matter and meaning not separate entities like dualism. On the contrary, the material as it is must be interpreted literally, not by the preference of subjectivity, let alone capitalist-patriarchal-oriented subjectivity that often obscures the appearance of the materiality of the world as it is. At that moment, it is possible to interrupt anthropocentrism into de-anthropocentrism, decentralising humans as the centre of everything including the environment and all its problems in order to provide new demands for political standards that are able to better recognise more-than-human worlds.

On the other hand, Marti Kheel extensively clarifies the interstructure of sexism, speciesism, racism, and classism through the term "sacrifice" (Kheel 2007). Historically, the term "sacrifice" has been deceptive in legitimising the ritual killing of non-human animals, land grabbing, and deforestation. Ecological injustice is then rationalised under the pretext of saving the larger community. The pretext of sacrifice is also what produced Western civilisation's amnesia towards the subjugation of indigenous communities, preventing white middle-class groups from acknowledging oil colonialism. In addition to the term sacrifice, Karla Armbuster in "Buffalo Gals: Won't You Come Out Tonight" (1998) argues that regardless of whether ecological politics are linked through the equation between women and nature or by a broader dimension of differences, namely race, class, ethnic, gender, or species that construct human and non-human relationships. Ultimately, we still seek to maintain the concept of dualism and hierarchy that has been criticised.

Simply put, without the analytical tools of environmental humanities and critical ecofeminism, discussions of sustainability still rely on neoclassical economics and liberal political theories of individual freedom (Gaard 2017, p. 20). Humanities analytical tools foreground multiple and complex background networks. It also helps to trace and expose North/South relations and explain metaphorical relations of domination through territory. At least attempts to cultivate provocative reflections on ecofeminism as an environmental analytical tool can be seen in the Ecofeminism series initiated by Dewi Candraningrum. She made initial efforts to mainstream ecofeminism in various aspects based on women's knowledge of nature and ecological crisis. The definition of ecofeminism

should not be limited to mere criticism, but also a way of identifying and articulating freedoms that can be realised in the real world in transformative daily practices.

Lee Quinby in a section of the book entitled Ecofeminist and the Politics of Resistance agrees that it is difficult, even for ecofeminist thinkers, to justify a body of thought that overlaps with each other. Ecofeminism is not without attempts to build a coherent theory. At this point, it is appropriate to reiterate that ecofeminism is a battleground, not only within ecofeminism, but also between ecofeminism and its critics. Furthermore, I agree with Quinby's position that ecofeminism's most effective challenge to modern power is by recognising the diversity of theory and practice. She writes:

> "Against such power, coherence in theory and centralisation of practice make social movements irrelevant or, worse, vulnerable, or even - more dangerous - participate in the force of domination" (Quinby 1990).

The Climate Crisis and its Gendered Impacts

"Crisis" in the phrase "climate crisis" is a very strong word. The word "crisis" implies a precarious situation. It also calls for all attention to be focused on it. As such, crisis also demands mainstreaming. António Guterres, Secretary-General of the United Nations, delivered a melodramatic line: "we are digging our own graves" when it comes to the climate crisis (Worth 2021). This statement does not sound far-fetched when we are presented with the real picture of the alarming threat of climate change that grows with the acceleration of the ecological crisis.

At least, we can see it through the extinction of biodiversity, the melting of icebergs in Antarctica, tropical rainforest fires, and the difficulty in accessing clean water and land. John Robert McNeill, an environmental historian, in The Great Acceleration: An Environmental History of the Anthropocene since 1945 (2016) calls the 20th century a period of extraordinary change in human history. The surge in human population from 1.5 billion to 6 billion, a fifteen-fold increase in the world economy, a 13-fold to 14-fold increase in energy use, a nine-fold increase in freshwater use, and a five-fold increase in the opening of irrigation areas. These drastic changes are influenced by human activities (McNeill 2016). Due to humans' significant role in changing the earth's order, they have been placed at the centre of ecology.

The post-Great Acceleration crisis turned out to be a further catastrophe in that there were two important events preceding the Great Acceleration, namely nuclear test residues and plastics as a result of the petrochemical industry. Both clearly provide geological stratigraphic signatures that will persist for millennia to come accompanied by a series of radioactive contamination events, including the Three Mile Island Disaster (1979) in Pennsylvania, the Chernobyl Disaster (1986) in the Soviet Union, and the Fukushima Daiichi Nuclear Disaster (2011) in Japan (Foster & Clark 2021). This means that these (non-human) plastic entities have been a major element driving the global economic system since the 1950s. Instead of plastic helping to better human life, it has done the opposite. Plastic is a symbol of fossilised capital whose availability is based on the domination and hegemonic power of capitalism (Soriano 2018). Moore (2015) stresses with the term cheap nature that capitalism is embedded in the web of life, not only exploiting humans but also nature and the environment, leading to Capitalocene Crisis. The peak of this crisis is known as the "ecological rift in nature-human metabolism" with the term Great Climacteric (an allusion to The Great Acceleration), which originates as a continuation of the accumulation of previous damaging effects of "fossilised capital", leading to species extinction and global climate breakdown.

The climate crisis is a planetary crisis. This means that the risks of the crisis do not only affect all humans, but also all beings. On this basis, the climate crisis On this basis, the climate crisis is a call for us to extend the notion of politics and justice to the non-human, including the living and the non-living (Chakrabarty 2021). However, discussions on the climate crisis also recognise that groups of people who have experienced social injustice will be more vulnerable in the face of ecological damage. Sherilyn MacGregor (2010), in a journal article entitled 'Gender and Climate Change: From Impacts to Discourses', mentions that this can be traced to how dimensions of class, poverty, and race often appear in social scientific analyses of the climate crisis. However, similar analyses do not apply equally to the gender dimension. Greta Gaard, citing MacGregor (2010) for the same journal article, suggests that from a feminist perspective, the problem with international climate discussions is that they emphasise climate change as a human crisis without gender relevance (Gaard 2017).

Ecofeminist thinkers have long claimed that women are more vulnerable to all forms of environmental degradation due to their social role as caregivers and their social location as the largest population of the poor along with children. Climate change as a driver of ecological degradation is no different. A special issue of Gender and Development journal on climate change shows that there

are gender-differentiated impacts (Masika 2002). This is evident from the low survival rate of women in natural disasters. In various reports, it has been calculated that women are 14 times more likely to die in natural disasters than men (Aguilar et al. 2007). For example, at least 60-70% of the fatalities of the 2004 tsunami in Aceh were women (National Disaster Management Agency 2019). A report on the *Nagris* cyclone in Myanmar similarly noted that 61% of the 130,000 people who died were women (CARE Canada 2010).

According to the United Nations High Commissioner for Refugees (UNHCR), the average number of forced displacement due to weather-related events, such as floods, storms, forest fires, and extreme temperatures reaches 21.5 million per year (United Nations High Commissioner for Refugees 2022). Forced displacement from one's home is not only a physical displacement, but also a dislocation from all channels of life. Situated knowing is one of the most influential concepts in feminist epistemology. The concept requires taking into account women's experiences as a knowledge base that has been negated. For those who emphasise the idea of situatedness, one's social location (gender being one of its dimensions) is one that shapes and limits one's knowledge (Haraway 1988; Haraway 2015). Situated knowledge suggests active perspectives as ways of knowing.

Methodologically, Haraway's research (1988 & 2003) rejects the distinction of nature and culture, through the concepts of material-semiotic and naturecultures. This concept is to realise queering sensibility as an embodiment of our self-awareness of a relation that is wholly strange, alien, different, undetectable, which means it transcends the rigid understanding of knowledge of the world. On the contrary, situated knowledge does not fall into the trap of objectivism-relativism because it often neglects responsibility for the representations it has constructed (Haraway 1991). This situated knowledge means resisting the epistemic trappings of culture, gender, and other identities with the consequence that we will always have a plural perspective; the epistemic constitution will always be flexible and intertwined without final stability. At the level of praxis, this situated knowledge will recognise the diverse selection of situations involved in constructing representation of something and at the same time consider how we are able to influence the content of other representations (Harding 1993). Epistemologically, this situated knowledge approach positions that described knowledge always has more complex responsibilities and collectively constitutes knowledge-that-is-shared among some perspectives of the knower and the known.

Arguing that knowing always involves a limited perspective, situated knowing helps to expose how pervasive masculine biases can influence our knowledge production practices. Such situated knowledge helps to understand how knowledge of the climate crisis is produced. While the word "crisis" is attached to the climate crisis to signify its urgency, many people perceive the impacts of climate change as something very distant and unrelated to them. In fact, it cannot be denied that the increase in extreme weather due to fossil fuel addiction, which has led to climate change, has resulted in disasters such as floods and storms.

Situated knowing provides an adequate explanation of how marginalised people, in this case people directly affected by climate change, are better positioned, based on their social location, to acquire this knowledge. A situatedness approach can help answer the question of what shapes belief or disbelief in climate change knowledge. As Lorraine Code (2006) writes, the situation itself is not just a place of knowing, as in how anyone from anywhere can freely choose his or her "perspective". "Situation is itself a place to know whose intricacies have to be examined for how they shape both knowing subjects and the objects of knowledge" (Code 2006). Therefore, the social location of women in the face of climate change has a major influence on how they see its urgency. For groups of people who are not directly confronted with the climate crisis, there is a significant gap in interpreting the climate crisis. Therefore, the authors propose the position of critical ecofeminism in addressing climate crisis to invite readers to visit the idea of ecofeminism without being trapped in the choice of "spiritual" or "material", but rather as critical steps.

Table 1. Differences between Spiritual/Cultural, Material, and Critical Ecofeminism

Related Arguments	Spiritual/Cultural Ecofeminism	Material Ecofeminism	Critical Ecofeminism
Women-nature relationship	Accept and reinforce because interdependence is inherent	Reject women-nature relationship, as nature is defined as passive, non-subjective, and all-giving.	Critical affirmation, which recognises but rejects women's similarities and emphasises the diversity of women's experiences.
Feminine qualities	Feminine qualities in women such as empathy, co-operation, and altruism that will save the earth	Feminine qualities are the source of women's oppression	Recognition of women's qualities that are not singular and diverse
View of nature	Nature is associated with femininity	Nature is contrasted with ratio, so it is passive and non-subjective	Nature is seen by attempting to transcend relationality, that is seen as mutual
Source of oppression	Masculinity and the patriarchal system	Patriarchal system and feminine traits that make women weak	System of oppression is not singular; dominator identities are complex

Source: Processed by the authors

Gender and Ecological Justice: Mutually Shaping Relationships

Among ecopolitical thinkers, the term "ecological justice" has become a popular buzzword, despite its ambiguous meaning. The notion of ecological justice has a variety of concepts that are contested with each other. These range from distributive justice, distinguishing between what is environmentally "good" and "bad", benefits and risks, to arguments about participatory justice and procedural justice (Gaard 2017).

In 1991, the First National People of Colour Environmental Summit changed the course of environmental justice discussion. The meeting resulted in the formulation of the 17 Principles of Environmental Justice. The 17 Principles of Environmental Justice include the vision that people of colour share in this community. They build national and international movement against the destruction and dispossession of their lands and communities. They do this by re-establishing a relationship of spiritual interdependence with Mother Earth; respecting and celebrating cultures, languages, and beliefs about the universe and their role in healing; ensuring environmental justice; promoting alternative economies that contribute to harmless livelihoods; and gaining political, economic, and cultural liberation that has been denied for more than 500 years of colonisation and oppression that poisoned communities and lands, as well as the genocide of people of colour (People of Colour Environmental Leadership Summit 1991).

The seventeen Principles of Environmental Justice were later ratified in formulating another definition of climate change from an environmental justice perspective contained in the 27 Bali Principles of Climate Justice (Johannesburg for the Earth Summit 2002). Climate change from an environmental justice perspective also mentions gender, indigeneity, age, ability, wealth, and health. Such mentions make it possible to examine how relief and mitigation of climate change impacts are mapped for vulnerable population in the world (Gaard 2017).

Marti Kheel (2007) calls these categories "truncated narratives". These truncated narratives have not been taken into account, resulting in mitigation and solution to climate change impacts that are biased towards these categories. Therefore, like Kheel (2007), the authors also hope that by considering these truncated narratives, ethical decisions relating to the climate crisis can be made more consciously. In the praxis of activism, ecological justice has been supported by people of colour who have a focus on race and class dimensions alongside grassroots women's communities who have taken many actions.

Reflectively, the authors realise that ecofeminism is not just a jargon or an empty concept, but the possibility to move transformatively as a collective ecological movement. Haraway (2016) asserts that we are always in, living in, and living through a crisis, in her book Staying with the Trouble, which means that our actions will never change what has happened, but what has happened always demands our responsibility.

> "We are all responsible to and for shaping conditions for multispecies flourishing in the face of terrible histories, and sometimes joyful histories too, but we are not all response-

> able in the same ways. The differences matter—in ecologies, economies, species, lives". (Haraway 2016).

This means that we all always have a responsibility to the changes that occur, in this context, climate change.

However, responsibility does not mean that every human being has an equal share. Is it possible that Indigenous Peoples of the Amazon, Alaska, and the Baduy tribes have equal responsibility to the arrogance of globalised multi-national corporations that persistently erode indigenous non-human entities? Clearly not. The climate crisis of the Anthropocene, for example, has changed the course of modernity's understanding of the separation of ontological dualism as the current geological power movement demands what is called 'responsibility' to become 'response ability', a kind of sensitivity to multi-species and the world being lived in (Haraway 2008).

Of course, if the general understanding of ecofeminism still revolves around a climate justice orientation that always demands a gendered basis, then the ecofeminism movement will stop at the anthropocentric puddle, but with another manifestation. This means that ecofeminism needs to rethink that the world as it exists today is running simultaneously - an ecological multiplicity that lives and breathes crisis into each other.

This global ecological crisis always opens up the possibility of a variety of other worlds, the world of many worlds because geographical distinctions are directly proportional to the complexity of knowledge of this crisis as well as perceptions that are always situated being intertwined with everyday life (worldings) (de la Cadena & Blaser 2018). It is evident, then, that the everyday life is the most tangible space for understanding how climate justice justification works. Climate justice in today's catastrophic times is not only in the interest of the ecofeminism movement to break free from the shackles of patriarchal bias and the domination of capitalism that destroys nature. Once again, ecofeminism needs to base itself on an epistemology of situatedness as well as a political ontology that emphasise that the crisis is not a universal problem alone. Rather, it is a pluriversal problem. This pluriversal politics intends to offer a way of recognising the expression of locality among diverse cross-cultural-nature (human and non-human) without the limit of a 'single structure', a more simply situated experience, across the everyday worlding that clarifies the pluriversality of the world (Escobar 2020).

Ecological justice always demands openness across generations and even across entities of life. Instead of fighting for justice for nature itself, Anthropocene societies always live with crises as well as various inequalities that occur through the relationship between the ecological rift between the life-world (life-world; socio-cultural perception) and the earth (earth; as a habitat setting for species occupancy), which is getting wider (Mahaswa 2022). This challenge must be addressed in a simple way, either by understanding the various kinds of ecological rifts that are happening around us, or always being introspective about the obscurity of ecological decision choices that are only based on linear-romanticised assumptions but forgetting the existence of pluri-reality-based evidence. The reality of the "harmonisation of nature" hoped for in the name of humanity's modern interests is not always stable and true, but the situational experience of the experienced crisis leads us to environmental politics that are no longer pseudo, let alone spinning without direction.

Ecofeminism's neglect in articulating gender categories negates the question of what kind of women ecofeminism is referring to. Because it assumes that women share the same universal categories and are united in a "unity of oppression", ecological damage does not recognise the expressions and ways of knowing that pass through everyday life. The shift in political ontology towards more-than-human worlds in response to the challenges of the climate crisis requires us to be done with humanity, in this case gender. The current discourse on climate crisis reopens the discussion on gender, which is shown through the gendered impacts of climate crisis. As such, gender is not seen as a singular category, but is also subject to encounters with situated experiences of crisis and is, therefore, diverse.

In Indonesia, a documentary film titled Tanah Ibu Kami (2020) captures these ecofeminism movements from various regions. Kartini Kendeng, who protested by cementing their feet to reject the construction of a cement factory is one of them. At the beginning of the film, a chant from the Kartini Kendeng is heard: "*Ibu Bumi wis maringi* (Mother Earth has given), *Ibu Bumi dilarani* (Mother Earth is hurt), *Ibu Bumi kang ngadili* (Mother Earth judges)". From the chant, it can be seen that the determination to defend the environment comes from the knowledge of the alienation of women and nature through the feminisation of nature. Similar spirit also flows in the struggle of Mama Aleta Baun in East Nusa Tenggara, Mama Loedia Oematan, and Eva Bande.

The diverse models of reflective approaches of critical ecofeminism at least guarantee a promising openness to ecological justice in Indonesia. The context of the plurality of society and nature in Indonesia has a concrete materialisation. But by approaching the analysis through critical ecofeminism, it can be ensured that the perspective on diversity is not merely about pseudo-spiritual romanticisation. The critical ecofeminism movement in the Indonesian context means that it must have the courage to affirm all forms of materialisation of diversity, both society and nature, as they are. "As it is" means voicing the situation (fairly) without any tendencies or assumptions that romanticise harmonious and balanced nature, nor accepting the conception of environmental feminism in its rawness. In fact, in concrete terms, ecological justice is an ethical motivation that will be realised if and only if ecofeminism is embedded at the level of consciousness, theoretical, praxis, and daily practice. Critical means open and not anti-criticism, (critical) ecofeminism must always be open to all possibilities in a world in crisis.

Closing

It is important to remember that ecofeminism is a cluster of a deep variety of critical thinking. Some forms resonate with the spirituality of deep ecology and critique anthropocentrism, and others propose emancipatory politics that reject the normative principles of deep ecology (Vakoch et al. 2012). However, denying spiritual/cultural ecofeminism precludes the possibility for us to learn from such positions and obscures the diversity of discursive positions and forms under the umbrella of the term ecofeminism. Meanwhile, the crisis that hit is always intertwined with the various life-worlds. [L]ife does not solely operate at the level of immateriality, but quite the opposite. Its materialisation manifests in the everyday world that is always situated against both the oppressed subject and the subject-who-is-always-ignored. Ecological intra-action becomes a necessity for ecofeminism that the crisis is hitting on two levels of life, which means humanity that lives and is lived by the crisis itself. If we only stop at the spirituality of ecofeminism, then the ecofeminism movement is nothing more than a pseudo-romanticisation - that we were once intimate with nature.

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